

improvement or amusement of females; and in this cruel manner, their thralldom to Pagan custom is perpetuated—"Women and Wine" continue to be associated. Venos is still a companion of Bacchus.—*Evening Journal.*

VERMONT TELEGRAPH.

Brandon, Wednesday, January 11, 1843.

TO POST MASTERS & SUBSCRIBERS.

Return no more papers, with the expectation of having them taken from the postoffice. It is not the prescribed way of doing business.

Whoever wishes a paper discontinued, let information be given to the postmaster where the paper is taken, and let him give notice by franking a letter to the publisher, or the postmaster where the paper is published, according to law.

This is said and done, not because I care to hold any one to the letter of human laws, but because I do not feel in duty bound to abide by every construction I have seen put upon them.

LECTURES.

I will lecture

At Bristol, on Friday evening next, 13th inst.

At Starksboro', Saturday evening, 14th—also Sabbath, 15th, during the day and evening.

At Williston, Monday evening, 16th.

At the Baptist House in Charlotte, on Thursday evening, 19th.

At N. Ferrisburgh, on Friday evening, 20th—either B. W. Dyer or myself, or both.

At Panton, Saturday evening, 21st—also the Sabbath 22d, during the day and evening—either B. W. Dyer or myself, or both.

At Cornwall—Baptist or Methodist House, as friends may agree—Tuesday evening, 24th—either B. W. Dyer or myself, or both.

CHINA AND GREAT BRITAIN.

So the Chinese war is ended, and Great Britain has succeeded in securing all the advantages which she sought. These are, as we mentioned at the commencement of the contest, indemnity for losses incurred by her merchants, the establishment of commerce upon some fixed basis, and the permanent possession of some strong hold, so situated as to make it a military depot, to enable the mistress of the seas to enforce, whenever necessary, the obligations of the treaty. China will henceforth be open to the commercial world. Her government will treat with that of Great Britain on terms of equality, and, of course, will be obliged to yield the same terms to France and the United States. Diplomacy will probably secure to these nations what Britain has acquired at a great expense and at some hazard. The twenty-one millions paid by the Chinese Government, with the six millions formerly paid by the city of Canton, will probably pay the pecuniary expenses of the war, but the great advantages acquired by England are of a commercial character. She will have the market for her manufactures enlarged, and her surviving mechanics will be able to earn their bread. The commerce with China will no longer be subject to those violent interruptions which formerly rendered it so precarious, and the Chinese Government will be willing to show some respect to those whom she has formerly treated as barbarians.

What is the termination of the war, we are highly gratified, more especially when we look at the wide door which is thus opened for the ingress of Christianity.—Suerly the world is now calling upon Christians to be eager and enterprising in the progress of the truth. The hurricane of war has swept a path for the blessed messenger of peace. Let none who profess the name of Christ, hesitate to assist in sending forth and maintaining the messenger on his merciful errand. Whoever has been afflicted by the disasters and massacres of the Chinese, let him reflect that these temporal woes are nothing in comparison with that eternal misery which awaits all who die without embracing the gospel. Whoever has wished the war to be terminated, let him dwell upon that more awful contest waged between Satan and the souls of men, and let him do his part to baffle and defeat the great adversary of our race.—*Bap. Advocate.*

AFGHANISTAN.—We claim no gift of prophecy. When we stated, at the commencement of the Chinese warfare, what objects the British government had in view, and what it would secure, if successful, we drew our information from the same sources from which we learned at the accession of the present ministry, their intention to abandon Afghanistan, after making such military demonstrations in the country as would impress the natives and surrounding nations with a sense of British power, and a fear of British vengeance. These sources were the intimations, cautiously, but still intelligibly made in the debates of Parliament, especially in the House of Peers, and the hints rather than statements conveyed in articles prepared for the Quarterly Reviews and Magazines by persons connected with the administration.

With regard to Afghanistan the views of the Duke of Wellington were sufficiently manifest during the Melbourne administration, and, to maintain his character as a military man, he was bound to vindicate them upon the accession of his party to the government. He declared it to be contrary to military wisdom, permanently to maintain a small force at so great a dis-

tance, and in such a situation that it could not be reinforced or supported in case of war, or permanently maintain a large force in a country too barren to support it. The leading conservative journals, such as the London Quarterly and Fraser's Magazine, have for the last fifteen years, insisted that the Indus was the natural and most proper boundary on one side for the Anglo-Indian empire, and that to extend it beyond that limit was to hazard its integrity. Great Britain will be stronger in India by adhering to this policy. Burma she will eventually absorb, and the whole of the isthmus of Malacca and Cochinchina, to the very borders of the Chinese empire. But her encroachments in this direction will be gradual, and will always be supported by her naval power, in which she is, at least so far as Asiatics are concerned, invincible.—*Id.*

JAPAN.—It is stated in some English papers that it is in contemplation to employ the naval force lately acting on the Chinese coast, against the empire of Japan, which is known to have heaped many insults upon the British flag when vessels bearing it have been driven into her ports. The Japanese government is even more exclusive and insulting to foreigners than the Chinese, and we should not be surprised, if the rumor prove correct, and Great Britain make the attempt to humble the insolence of those islanders. If, however, the histories and narratives which we have read regarding the Japanese be correct, their soldiers will be found far superior to the Chinese. Their courage is indubitable, and their skill in war is considerable.—*Id.*

SPAIN.—Espartero seems not yet to be firm in his position. Barcelona has revolted, but is probably by this time again in the power of the regent. The circumstances of the revolt indicate the unsettled condition of Spain. Civil war has so long raged throughout the country, that the minds of the inhabitants are ready for any outbreak, and numbers among them, having been accustomed to a roving warfare, are not prepared to sit down contentedly and enjoy the arts of peace. In such a state of things a military chieftain like Espartero is needed at the head of affairs, yet even he will find it difficult to keep the whole country quiet.—*Id.*

REMARKS.

When I promised, last week, at the close of my remarks on the subject of the war upon China, and the sentiments of a leading orthodox religious organ touching it, to take up the matter again at a future time, I did not expect so soon to find another such text from which to pursue the subject, as is found in the paragraphs above from the Baptist Advocate. Not that I had any reason to think the Editor of the Advocate, any more than the Editor of the Watchman, entertained more Christian views and sentiments on the subject than they both have expressed. But I confess I was not looking for so hardy and shameless an exhibition of them. I did think, notwithstanding their ferociousness for the perpetuity of the savage practice of strangling individuals to death, that the rising spirit of humanity would be some restraint upon them, in regard to the work of wholesale slaughter, especially as to the aggressive side of it. But I see it was too much to look for from such a source. A little reflection and study of the subject shows me better what might have been expected. The theology which these prints propagate, in behalf of a merciless and mercenary priesthood, requires just such a thing. Conquest, or rather subjugation, is its work. And it is a conquest, a subjugation of matter, rather than of mind—especially as it pertains to the means employed. So far as mind is wrought upon it is violated and darkened, instead of being benefited or enlightened. Well, if such sentiments are entertained let them be spoken out. Let the world see the identities and affinities of orthodox theology. Let it be seen that its conquests still go on, as they always have done, in connection with the war spirit, and as often as there is occasion with the war practice. The four pieces above, taken from the Baptist Advocate, where they were found standing in the same connection and arrangement which they now exhibit, are copied not for the sake of controversy with that print, but to present to view a specimen of orthodox theology, for the purpose of showing its origin, its true character, and its practical bearings.

It has its origin in imperfection of knowledge of the true and living God, and of the relation existing between Him and mankind. It makes the great common Father of the human family to be partial towards some members of the family, and vindictive towards others—employing an avenging, lustful, hypocritical clan to go and plunder, pillage and murder their neighbors who are less sinful than themselves. Moses fell into this mischievous and monstrous delusion. He taught the nation, to which he belonged by more immediate consanguinity, to believe that the common Father of "all nations of men" had been partial enough towards them to point them to the possessions of

their neighbors, and set them to butchering those neighbors until they should obtain their possessions. Acting under this delusion, he burnt cities and goodly castles with fire, massacred men, slew married women, and gave up unmarried women to the soldiery. Read the 31st chapter of Numbers. It runs thus:

"The Midianites spoiled."

And the Lord spake unto Moses, saying, avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian. Balaam also the son of Beor they slew with the sword. And the children of Israel took all the women of Midian captives and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts. And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and the captains over hundreds, which came from the battle. And Moses said unto them, have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women-children, that have not known a man by lying with him, keep alive for yourselves. And do ye abide without the camp seven days; whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day. And purify all your raiment, and all that is made of skins, and all work of goat's hair, and all things made of wood. And Eleazar the priest said unto the men of war which went to the battle, this is the ordinance of the law which the Lord commanded Moses: Only the gold, and the silver, the brass, the iron the tin, and the lead, everything that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward, ye shall come into the camp.

And the Lord spake unto Moses, saying take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation: And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation: And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beasts, and of the asses, and of the sheep: take it of their half, and give it unto Eleazar the priest, for a heave-offering of the Lord. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beasts, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord. And Moses and Eleazar the priest did as the Lord commanded Moses. And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep, and threescore and twelve thousand asses, and threescore and one thousand asses, and thirty and two thousand persons in all, of women that had not known man by lying with him. And the half which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep: And the Lord's tribute of the sheep was six hundred and threescore and fifteen. And the bees were thirty and six thousand; of which the Lord's tribute was threescore and twelve. And the asses were thirty thousand and five hundred; of which the Lord's tribute was threescore and one. And the persons were sixteen thousand, of which the Lord's tribute was thirty and two persons. And Moses gave the tribute, which was the Lord's heave-offering, unto Eleazar the priest, as the Lord commanded Moses. And of the children of Israel's half, which Moses divided from the men that warred, (now the half that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, and thirty and six thousand asses, and thirty thousand asses

and five hundred, and sixteen thousand persons;) even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord; as the Lord commanded Moses.

And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: And they said unto Moses, thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us. We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the Lord. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. And all the gold of the offering that they offered unto the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. (For the men of war had taken spoil, every man for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord.

Without stopping here to comment upon the chapter, I beg the reader to be as much as possible divested of the influences of education that are calculated to prevent a candid inquiry after truth & righteousness, and ponder well the horrid facts it relates. It is only one instance of many in which the Lord is made to employ one part of his family to plunder and massacre another part.

All will agree that Jesus Christ taught the contrary doctrine—that he taught not only love to neighbors, but love and forgiveness even to enemies. I shall not stop here to argue the case, by way of undertaking to prove that it is the highest possible impeachment of the unchangeableness of God, to suppose he would teach by Moses so perfectly contrary to what he taught by Christ—saying nothing about the impeachment of his impartial goodness, to believe he would so employ one part of his family against another part. I am disposed to leave readers here to their own reflections for a time—exhorting them in the mean time not to stop thinking for themselves, nor be dissuaded from investigation.

To pass on then. The revival of violence began with Constantine, in the beginning of the third century. In coming forward with the sword for the defense and propagation of religion, he made the same claims to immediate teaching from God in the matter, which Moses had made before him. Moses moved the people with the fulminations of Sinai—Constantine by his flaming cross in the heavens. Moses showed his tables of stone—Constantine, his labarum. Both made the Lord to be a man of war, leading his favorites among his children on to victory over their enemies among their brethren.

The next leader in holy wars, which I shall mention, was Peter the Hermit, the author of the crusades of the eleventh century. He laid the same claim, that his predecessors in like works had, to aid and direction from on high. He made himself to be one of the Lord's captains to lead forth the hosts he could induce to follow him, in an exterminating war against the infidels in possession of the holy land. He is supposed to have wasted half a million of lives in the first of these enterprises, led on by himself personally.

Let us now come down to the days of modern witchcraft. The leaders against witches were among the most zealous of all pretenders to Divine direction. Witchery they made to come up from beneath. And opposition to it they brought down from above. I have not the means in immediate reach for furnishing any particulars as to the extent of the slaughter and desolation resulting from this delusion. But it was terrible. As late and as eminent a man as Matthew Hale aided on this awful work in his official capacity. And the learned and pious Baxter pronounced the disbeliever in witchcraft to be an obdurate Sadducee. Why should he not have so viewed it? Moses' law, which he claimed to receive from the Lord, read—"thou shalt not suffer a witch to live."

[I had written thus far before leaving home for Clarendon Springs, expecting to write more on my return. But the thaw has prevented my reaching home in season for it. Readers will be under the necessity of carrying out the subject for themselves, unless I get time to take it up again.]

John Caldwell Calhoun has been nominated by the legislature of South Carolina, as a candidate for the next Presidency—this nomination to be subject to the will and doings of a national convention.

A WITHDRAWAL FROM THE M. E. CHURCH.

Brother Murray.—This day closes my connexion with the Methodist E. Church; and as I have been nearly three years in making up my mind on this point, I think that I have not been reckless in coming to this conclusion. I wish to state my reasons for so doing, that the members of this church may know where I stand in relation to this matter. My first reasons are the following:

I charge this church with upholding and defending her members in the abominable business of holding their fellow men and women in hopeless bondage. That part of the discipline which relates to slavery, is known to be a dead letter at the South, and also at the North. She has requested the Trustees of the Methodist Chapels to close her pulpits against anti-slavery lectures. Some of her preachers have labored to prove that the present relation of master and slave is right. She has refused to hear the petitions of hundreds of her members against slavery, in some of her Annual Conferences; and has refused to publish in her official papers two or three addresses from the British Wesleyan Conference, for the simple reason that they alluded to slavery in the M. E. Church in this country. She has condemned some of her ministers for attending an anti-slavery meeting. The Georgia Conference, if I am not mistaken, has passed a resolution that slavery as it exists in the United States, is not a moral evil; while other Conferences have been denied the privilege of giving their views, or expressing the opposite sentiment in the same way, in consequence of the aristocracy of the Episcopal refusing to put a vote to that effect. One of the Bishops of this church has labored to prove that slavery is in accordance with the Golden Rule; and this has been published in her official paper, and at the same time refused to publish anything that went to show the sinfulness of slavery. She has prohibited her ministers from patronizing anti-slavery papers. Look at the resolution of the last General Conference that refuses to accept of the testimony of colored persons, in an ecclesiastical trial in those States where the so called civil law did not admit them as evidence. They have taken the law of those States to be paramount to the law of God. Instead of going to God for guidance, they have gone to the wicked one.

Who will deny that this church is one of the main supporters of slavery in this country? Can it be expected that this church will ever reform, so long as slavery exists in these United States? And can we continue in fellowship with a Church, with thousands of members who are, according to Mr. Wesley, exactly on a level with men-stealers? Surely, horse-stealers are not as bad as man-stealers, and no person would be willing to continue in Christian fellowship with man-stealers. Can we co-operate with man-stealers in reforming the world? I feel that it is my duty to come out from her, and have no fellowship with the unfruitful works of darkness. We talk of the abominations of Popery; but show me a worse crime sanctioned by the Pope of Rome than has been sanctioned by the law-making body of the M. E. Church, (I allude to the resolution passed by the Georgia Conference, that I mentioned above.) The last general Conference refused to take exceptions to that resolution, thereby endorsing their doctrine, for it is the duty of the general Conference to take exceptions to wrong acts of the annual Conference. The Pope of Rome has prohibited his subjects from holding property in man, but modern Methodism labors to prove the rightfulness of the abominable system.

Secondly—my reasons are, I am opposed to the government of the Methodist Episcopal Church. The Episcopal form of government I believe to be contrary to the doctrine of Christ and his apostles. The Bishops exercise their authority over the consciences of both preachers and laymen—or have the power so to do. And the preachers have the right to the same authority over the laymen. The Bishops have the power to transfer preachers to any part of the U. States, to Africa, or to Texas—and that too against their will. Thus, for instance—for the crime of being an abolitionist, a preacher may be sent to one of the slave States, where he is sure to lose his head if his principles were known; and if he should refuse to go he would lose his standing in the church. These Bishops are elected for life. If they lose their judgment in consequence of old age, they are Bishops still, and have the same power that they ever had. The preachers have the power to exclude almost any member—they may wish to get rid of. True, they have a right to a trial before the church, or a select number of them; but it is left to the preacher to say whether the trial shall be brought before the whole or a part; and he has the right of choosing the select number, and bringing the accused before them. He may choose men known to be opposed to the accused, and thereby thrust him out of the church. He also has the power of choosing the class leaders, if the whole society are against him. The stewards are chosen by the quarterly meeting conference. But the preacher in charge has the right of nomination. So that in this case he is virtually chosen by the preacher. Even in receiving members

the laymen have no voice at all. The preacher has a right to receive them without asking one question. True, they sometimes ask if there are objections. But what does that amount to? I answer, nothing at all. For many members of the church are not in the habit of speaking in public by way of raising objections; and if they were called upon to raise their hand, they would do so against receiving those that they did not wish to receive.

If the Methodist Society in Brandon were an independent body, so that she could withdraw from slavery and slave-holders, probably I should have thought it my duty to continue with them. I have no particular difficulty with the members in this place, except their connexion with slavery. My views of slavery are such that I can not consistently continue in christian fellowship with it any longer. I am as strong in the belief of the christian religion as I ever was, and intend to deal justly, love mercy and walk humbly before God. I believe Christ to be a perfect pattern, and that it is our duty to follow his example. If we do so we shall know of his doctrines, whether they be of God, or whether he speaks of himself. Pure and undefiled religion before God and the Father is; to visit the fatherless and widow in their affliction, and keep ourselves unspotted from the world. Minto O. Morris.

Brandon, Jan. 9, 1843.

For the Telegraph.

Christianity—not Sectarianism.

There are many, and a variety of creeds, held up for approval of the people; and they are called upon to embrace many systems of religious belief. But in all the creeds and systems devised by man, there are errors. Therefore it is highly important that we receive with great caution, any system of faith invented, or suggested by man, that has not the sanction of the great Founder of the Christian's Gospel.

Creeds or systems that are invented by man may easily be detected by their contradictions, or by the inconsistencies in profession and practice. The "Partialist" and the "Universalist," although diametrically opposite one to the other—in opinion, yet are very analogous in practice.—The Partialist contends that unregenerate men are subjects of unending woe; and that it is his imperative duty, to exercise his talents, and exert his influence to bring men to repentance, to avert the awful calamity of endless misery. And yet he will justify the sending of thousands of impatient ones to remediless ruin, by whose murder on the field of battle. Or in self defense, considers it his sacred duty, to plunge the unconverted down to hell. He calls for human justice to send the vicious sinner, laden with unrepented guilt, into the presence of an offended God.

The Universalist declares that in his belief, the mercy of God is universal, unlimited, eternal, extending to every son and daughter of Adam. That by and through the mediatorial reign of Christ, the worst of sinners shall experience eternal happiness, shall be forgiven their offenses, and made perfect in holiness. That to render good for evil, to suffer wrong rather than do wrong, to practise forgiveness in all cases, is the true doctrine of the Gospel. And it is his duty to teach the carrying out these principles in every department of life. Yet, like the Partialist, he maintains the life-taking principle. That human governments may sacrifice the lives of criminals, or enemies to these governments. That man has the right to take vengeance on man. That man may make laws to govern man, in violation of God's laws. That he can destroy his enemies, although Christ suffered and died for murderers.

These are the consistent teachings of the pretended ministers of the meek and lowly Jesus. They declare that christians may engage in offensive and defensive war. May murder their enemies in the spirit of Christ. They may as chaplains of an army invoke the vengeance of Heaven on their offending or defending foes. What unblushing effrontery! What glaring inconsistency! Too long have people been blind to their absurdities. Too long have they worn the chains of sectarian bondage. But the time has now come for their deliverance. The people which have long sat in darkness, are now beholding a great light; and to them that are in the valley of the shadow of death, light is springing up. There is a way which the vulture's eye hath not seen, and the lion's whelp has not trodden. The glorious light of the eternal Son of God, has burst in refulgent rays of celestial brightness on the dark minds of men; and they behold the kingdom of heaven as it were, already at hand. A new era in the religious world has commenced, and the preaching of a crucified Saviour, in all its primitive purity and holiness,